WORDS OF RECONCILIATION.

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A WORD TO OUR SUBSCRIBERS AND READERS.

As the first year of this magazine is so nearly completed, we send with this number bills to subscribers who have not yet paid. Such will please bear in mind that the nature of the work we have undertaken is such that it must for some time be carried on at much pecuniary sacrifice, and that therefore the small amount due from each is important.

We have sent the magazine through the year to a number of readers who are not subscribers. Such, of course, are under no obligation to pay for it, unless they are in sympathy with its aims and efforts and are willing to do something to promote its success. We ask no support from those who do not believe that we are working in the Lord's service and for the ultimate interests of His church. From the friends who do believe this, however, we do ask aid in extending its circulation by obtaining subscribers or by gifts which will enable us to increase its free distribution. We have sent out a large number of copies each month in this way. But we cannot bear this burden alone.

We are satisfied that we have been called of God to take up this line of testimony to important aspects of His truth which have been overlooked, and to urge upon

the church the necessity of opening out her systems of doctrine to take in the larger illuminations concerning His character and ways which He is giving her in these last times. But every such advanced position requires sacrifice. The men who sympathize with it and who even long for its success are often very slow in giving it countenance. They are afraid of being brought under suspicion or they wait to see whereunto this matter will grow. There is all the more reason, therefore, why those who have the courage of their convictions should aid us to maintain this position until it comes to be recognized, as we are sure it will be, not as that of an enemy within the camp, but as one of the church's strongholds for both defence and victory.

THE BASIS OF FOREIGN MISSIONS.

The American Board, which is the oldest Missionary organization in the country, has just celebrated its seventy-fifth anniversary. The gathering at Boston was large and enthusiastic, and the addresses were of a very high order. Contemporaneous with this event, there is emerging a question which relates to the foundation principles upon which this work of Missions is to be carried on. It forced its way somewhat offensively on to the platform of this meeting in the address of Mr. Joseph Cook. He undertook to rebuke what is known as the New Andover Theology for its abandonment of the principles upon which Foreign Missions have hitherto been conducted. The *Andover Review*, which is the organ of the "New Orthodoxy," and which represents a large ele-

ment in the Board's constituency, may be said to have provoked the attack. Its October number declares that the old basis of conducting missions to the heathen upon the assumption that the whole of mankind, who are ignorant of the Gospel, are on the road to everlasting perdition, is no longer tenable. Its language is:

"The increase of knowledge of other religions than the Christian, the rise and growth of the science of comparative religion, more thorough acquaintance with the Scriptures under improved methods of interpretation, the heightened influence of the Gospel, bringing men's minds into larger knowledge of the mind of Christ and deeper sympathy with His love to men, clearer and higher conceptions of the true character of God, have gradually deprived the old appeal from the inevitable doom of the pagan of its effectiveness even in missionary gatherings. . . . The intelligence and heart of the Christian church not merely decline to accept the old dogma of the perdition of the heathen—they repudiate it."

It quotes, also, with approval, from the organ of the London Missionary Society.

"There was a time and this not long ago, when the most forcible appeal for missions was drawn from the belief that the heathen who did not hear of Christ must drop into a hell of unending torment. The nobler thoughts of God which have of late taken possession of the church have rendered it impossible to believe that men could be eternally lost for not having believed truths never offered for their acceptance."

There is no doubt that a change of views in regard to this matter has been gradually taking place even among the most conservative bodies of Christians. While sitting under the instructions of the late Dr. Hodge, at Princeton, we heard him base his appeals for the heathen upon the fact of their universal impending doom, and hat they were moving in one vast mass on the broad

road to hell. His successor, the younger Dr. Hodge, as noticed in our last number, now admits the salvability of "exceptionally devout heathen." In the recent discussion in the West Jersey Presbytery over our attempt to induce the Presbyterian Church to make its public and authorized statements concerning human destiny conform to its present convictions, no member of that body expressed dissent from this larger hope. If it has thus gained lodgement in the minds of the most cautious leaders of that most conservative church, how wide-spread must be this feeling throughout the church universal! For this admission that the operations of God's grace may extend beyond the limits marked out by our human schemes and formulas concedes a principle which provides for more than a few exceptional cases. The common mind is not slow to perceive this. And hence the drift away from the old basis of Foreign Missions is inevitable.

The American Church then has to face this problem. Upon what grounds shall it conduct its missions to the Gentiles and base its appeals for support?

Upon one thing all Evangelical Christians are agreed; and that is that all mankind are in need of Christ, and that there is no other Name by which any class of them can be saved. All are agreed too that, both in obedience to the command of Christ, and because of men's universal need of Him, the church is under the highest obligation to preach the Gospel to every creature. Those who believe in the salvation of devout heathen, who have never heard the Gospel, are certain that for them there is no other possible Saviour, and that in some way His saving work becomes efficacious for them.

As to the mode of its application there are two principal views. 1. It is affirmed that such heathen who have never heard of the historic Christ may yet accept "the essential Christ." This view goes along with that which holds that the everlasting destiny of every human being is irrevocably fixed at death. 2. Others, denying that death thus sets bounds to God's grace and limits the scope of Christ's redeeming work, maintain that to those who have had no opportunity to embrace Christ in this life He will be offered in the life to come.

Of the first view Joseph Cook is a prominent advocate. Believing firmly that death ends all opportunity, he finds relief from the stern inferences which this doctrine requires in the view that many noble and pious souls cherish the sentiments and embrace the truths of which Christ is the highest expression. They would have received Him if He had been made known to them. And therefore they will be saved as being essentially Christians, although not consciously such. Of this class the centurion, Cornelius, is the Scriptural example. To this view even so conservative a man as Dr. A. A. Hodge yields assent, as was shown from a recent article of his commenting upon the death of Sir Moses Montefiore.

But to this view the Andover theologians object, and the objection is well sustained, that it is extra-scriptural and that it is dangerous. It does not satisfy the instincts of the Christian heart in its search after the truth concerning the relation which God, as the Father of all mankind, holds to His creatures. And it opens perilously wide the door of the church. Even Cornelius was not 'saved" (Acts xi. 14) until he had heard about Christ.

"How," asks Paul, "shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" (Rom. x. 14.) "So then faith cometh by hearing and hearing by the word of God."

2. The Andover view, therefore, holds more closely to the indispensableness of the gospel offer, and to the fact that the Word of God concerning His Son Jesus Christ is the channel through which His quickening Life is conveyed to men. But it escapes from the conclusion that all men who have not heard that Word must be consigned to everlasting punishment by supposing that such a sentence cannot be visited upon any soul before it has had an opportunity for faith, and that therefore such opportunity must be given after death.

Neither of these views, in our judgment, contain the complete truth. And both are fraught with serious dangers. If all that is sufficient for salvation be an acceptance of "the essential Christ," then men everywhere who seek to live up to the light they possess will be persuading themselves that this is all that is required. Moreover why need we be so eager to carry to the heathen the tidings of the historic Christ? The view of probation after death enables us to hold more firmly to the essential need of all men of the knowledge of God in Christ which alone is life eternal, to their need of a new birth into this life, and that they only have it unto whom and in whom Christ has been revealed as the power of God unto salvation.

The great mistake, however, of the Andover theology

is in placing the time at which Christ may be so offered in a so-called intermediate state. This virtually assumes that death brings no loss to the better class of heathen and deprives them of no opportunities. By this view death is no proper wages of sin. Such persons enter its realm under a suspended sentence and an unexecuted judgment. Their destiny is not yet determined. They pass on into another form in the great school of God.

Now for this view there is no warrant in Scripture. It makes far more of death as the punishment of sin than does our current theology. It gives no hope for a life beyond to men out of Christ except a distant hope of resurrection. It teaches nothing about a probation continuing on up to that event. The passage in St. Peter's 1st Epistle which speaks about our Lord's preaching to "the spirits in prison" relates to His announcement of His victory over death as bringing to them the hope of a future resurrection. Whatever hope the future contains for any class of mankind who die out of Christ must lie beyond this event of their resurrection. Christians are now "raised together with Him." (Ephes. ii. 6.) They have eternal life. They "shall never die." (Jno. xi. 26.) The very essence of their salvation lies in the fact that their lives are saved from destruction. (Ps. ciii. 4.) By being made holy in Him they are made indestructible. The prevalent doctrine of man's *inherent* immortality lies at the bottom of most of our erroneous views as to his future. Unquestionably there is a life for man after death. But it reaches all, not because it is an intrinsic possession, but in "the power of His resurrection." We do not deny,—we believe that consciousness attaches to

the outcast spirits of the wicked before resurrection. But they do not possess that which can properly be called life. They are captives in sheol, bound fast in the realms of death. And this is their punishment. They are already judged and sentenced. Some day we shall see that the church has made a great mistake in postponing all that Scripture teaches concerning universal judgment and punishment for sin in hell to a grand assize of the future and after resurrection. The kingdom and judgment of the Son of Man began, as he emphatically asserted, with His ascension, before that generation passed away. Sinful men do not therefore go into a future life under a suspended sentence, and awaiting their final trial. They are "condemned already." "The wrath of God abideth on them." Hell now yawns beneath them. And, as all men are sinful, all who are not "washed from their sins" must sink beneath this doom, more or less deeply indeed as their deeds deserve.

Our objection then to the Andover system is that it supposes for the better class of men a prolonged trial, and for all men who have not heard of Christ a trial which they have not yet had, before condemnation. Scripture teaches that such are already condemned under the law written on their own conscience, that judgment is therefore passed and the death sentence is daily being visited. It makes this consignment to death to be something more than another stage of instruction and discipline. It is a state of privation or of suffering, deepening, in some cases at least, into torment, in others perhaps relieved by an unconsciousness which is still a midnight darkness.

It is only therefore after judgment, and not before, that room is made for hope. It is after banishment to outer darkness, and not before, that there can come any dawn. The Old Testament sheol, and the New Testament hell, both lie just beyond death and this side of resurrection. It is only the traditions of men that have separated between them. The one is only a deeper pit in the same abyss. And beyond them both there lies the great gospel hope of resurrection.

Here then is where the New Theology should place its hope for those cases which the Old Theology could not provide for, except as it plunged them all out of sight in a bottomless abyss of eternal fire. The God of all grace has provided for such, but only after His righteousness has been vindicated by His just judgments upon them for their sins. He brings them low indeed, but then He helps them. He has provided for all mankind a resurrection out of the death into which their sins have cast them. Resurrection is essentially a restored life. It is life re-embodied, re-habilitated and re-furnished. It must therefore bring with it renewed opportunities. But as life takes its tone, as it is emancipated and ennobled, or fettered and degraded through its embodiment, resurrection still remains a judging and a sorting as well as a redeeming process. It may very well bring with it therefore a new discipline, new correction and new instruction. And here, in the adjustments of the resurrection state, may we find everything required to vindicate the ways of God toward men, and to make known to those who have not known it the grace and truth which came by Jesus Christ. This is

not a second probation for such. They never had a first gospel probation. Their probation even under law was virtually decided before they came into being. In Adam all sinned, and so death passed upon all.

The basis for preaching the gospel to the heathen is the same as that upon which it is to be preached at home. The need of men is universal. The sin that has depraved their life is the same. The sentence of death under which they abide is the same. The life of no man can be saved from destruction except as he is grafted into Christ. To the heathen then the Gospel must be carried as to men under immediate peril. None of them are exempt. There is salvation for them in no other name but the One Name. But this peril is not that of an everlasting torment. The deepest abyss into which lost men sink is not beyond the reach of the God of resurrection. Every man must be raised, but each in his own time and order. Not rescued to the eternal life and blessedness of heaven, but saved out of the jaws of death. Surely it is a matter of vast importance whether our fellow-men shall be rescued now, this side of the grave, and be invested with that life which is immortal because it is holy, or whether after a present bankruptcy of life and a long imprisonment in death, they shall await the uncertainties of another trial in life which must end for some of them, at least, in a second death.

But we have not yet arrived at the highest motive for preaching the Gospel among all nations. We refer not now to the command of Christ, than which there can be no higher source of inspiration for this work. But we would compel attention to a lofty motive which few in

these days apprehend. And it is this. The final universal triumph of Christ's kingdom is made, in God's secret counsels, dependent upon the gathering of a chosen seed out of all nations. Even the coming victories over the empire of death to which we have alluded, and the rescue of countless generations of our race who are now captive in its dark domain, depend upon the gathering and perfection of this Conquering Seed, who are to be co-administrators with Christ in His kingdom and sharers in His triumph. Here we come to perceive the truth of what is taught in Scripture concerning election. There is a body chosen in Christ from the foundation of the world. There is an elect church called to the place of special nearness to Him. It is because of the special and high prerogatives which pertain to this church of the firstborn whose names are written in heaven that we reject the theory about faith in an unknown Christ, of which we have spoken. It opens the door too readily to such as have not known Him. But we reject also that narrow view of the purpose of this electing grace which makes it terminate upon the recipients of it. First fruits implies a coming harvest. Upon the firstborn rests a right and duty of redemption toward the later born. Kings and priests unto God must have a kingdom to administer, subjects to rule over, lost ones to seek out and save. They must have bounties to dispense and blessings to mediate and enemies to vanquish and territories to recover, until all rule and authority and power are put under their Lord's conquering feet and death, the last enemy, is destroyed. It was because of the relation of His salvation and that of His Gentile converts to their

kindred according to the flesh, dead and living, that Paul speaks of himself and of them as baptized for the dead, and as offered in sacrifice for the good of all. We do not yet understand the mystery of the church, as the true Eve of the Second Man, and as the mother of all living in that higher order of life of which He is the source, nor begin to gauge the deep designs of God to be accomplished through that conquering seed who are to bruise the serpent's head. But we may be sure that in gathering men into his church from every kindred and tongue and nation, we shall not only be saving individual souls from death, but aiding to fill up the number of this annointed seed in which all the families of the earth are to be blessed. In this view Foreign Missions are doing vastly more than saving a few converts. They are sowing the seed of this future harvest. They are arranging the lever with which God is soon to lift these nations into the light of the knowledge of his glory, and lift the vast multitudes of their dead too out of their long and bitter bondage. Sad it is that these hopes and aspects of redemption do not enter more into the gospel our missionaries have been proclaiming in heathen lands. What was meant as a gospel for the races of mankind, as well as for individuals, has been presented as a message only to individuals. What was meant to bring hope to men, not only for themselves, but for their dead kindred, to men by families and households, has been converted into a message of hopeless despair for all their ancestors and all their lineage and race who have not heard of Christ. Is this the glad tidings of great joy which was to be to all people? No wonder that the progress of a

gospel thus heavily weighted with gloomy forebodings, and shorn of its large human hopes, has been so slow.

The movement then for a new and broader basis for the great Missionary enterpris of our age is of God. Such a basis is needed. We have shown that it must be one which holds fast to the essential gospel verities of man's great need and of Christ as the only one who can supply that need, that it must proclaim to men everywhere the peril of a great loss, even the loss of God's highest gift of life—for what shall a man give in exchange for his life—that it must hold forth Jesus as the Resurrection and the Life in whom alone this gift can be saved from destruction and purified unto life eternal. But it must preach Him also as the Life of the World, in whom all shall at last be made alive and call men to take part with Him in that service and sacrifice by which we also lay down our lives for the brethren. It must show that it is God's purpose to gather a first fruits from these fields of sin and death as a pledge of future harvest, and so bring its converts into sympathy with His great plans, for whose execution they are to be His chosen instruments. A narrow, selfish, church that views itself as alone the object of God's love and care will never become a fit organ of His Spirit, nor an efficient agent in His work. This, we believe, has been a prime source of weakness in the church's work both at home and abroad. She has not learned to view herself in her large relations to humanity and to God's purposes in its redemption. She has viewed herself as saved, and all the rest of mankind as consigned to hopeless and endless despair. She needs to learn that her God is not thus partial nor her Saviour's

pity thus restrained, and that the very purpose of her calling and of His special love to her is to fit her to take part with Him in those administrations of power and grace by which He shall bruise Satan under His feet and rob the whole empire of death of its captives, and draw all men unto Him, and so reconcile all things unto God, whether they be things on earth or things in heaven.

WRESTLING WITH PRINCIPALITIES AND POWERS.

In Ephes. vi. 12, 13, we are told that "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore, take up the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

It is a common impression that the enemies here referred to are a class of spiritual agencies, who carry on their warfare against us in the way of evil suggestions to the *mind*, and that they belong to another sphere than this natural system to which we are bound. Most persons, therefore, do not look for their assaults along the lines of the physical laws which bind us to this present system of Nature, nor do they suspect that its forces are in any way the channels of this antagonism. We are persuaded, however, that these terms "principalities and powers, world-rulers of this darkness," etc., express to us what we may denote as the *spiritual* side of these great forces of Nature, which our accepted Science views

as having only a *material* side. The whole work of redemption needs to be studied afresh from what we may venture to call the physical side of it. Man has been viewed too exclusively as a moral agent, under a governmental moral system, and too little as the subject, and in a certain sense the product, of a cosmical system, whose warring forces have not yet been reduced to perfect order, and of whose conflict the nature of man is the focus and the final arena. Scripture presents to us a picture of the final results of redemption, in which all lawless and hostile forces in Creation are viewed as put beneath the feet of redeemed man. The forces which now make havoc of him, which drag him down by chains of sense and physical appetite into the mire of sin, and which disease and wreck and dissolve in death his body, are either to be banished from the system, or else to be tranquilized and subdued to his complete control.

It would carry us too far back into the depths of the Mystery of Creation and of the problem of evil, were we to inquire why God at first formed the system so that it should be the product of contending forces and the arena of an upward struggle of order out of chaos, of light out of darkness, of good out of evil. We have no doubt that this was the best plan for the display of His own glory and perfections, and for the highest good of His creatures. It was necessary that man, called as His son to be inheritor and administrator of this vast system of His works, should come up to his high station through conflict and victory. "He scourgeth every son whom He receiveth." But, without inquiring into the reason for

this condition of things, the fact is that it exists. And, it is a fact that our successful struggle through this battle of life, and against the principalities and powers that have begun and still perpetuate this reign of sin unto death over the world, is a necessary precedent to its final emancipation. We must first conquer on this arena the forces that are hereafter to be our docile servants.

We have spoken of these forces of evil as very closely connected with this created system. This gives us a deeper view of the purpose of God in our redemption and of the magnitude of the work by which it is accomplished. When the Son of God took upon Him human nature, He came into voluntary subjection to all its conditions. And so He came into the place of mighty conflict with all the powers that had ruled in it and debased it. This conflict led him down into the realms of death. And there he spoiled for us the principalities and powers that held man's nature captive, and made a shew of them openly, triumphing over them in His death. (Col. iv. 15.) Through death, He brought to nought him that hath the power of death, that is the devil, and wrought our deliverance from it. (Heb. ii. 14.) His resurrection is described as the everlasting defeat and conquest of all these hostile powers, and as His triumphant session at the right hand of power in Heaven, as the Lord over them all. (Eph. i. 26-23.) These representations furnish the key to a large range of Scripture teaching, which represent man's deliverance through redemption to be a rescue from bondage in a hostile systemn of Nature out into the freedom and purity of a coming order in which

all things shall be made new and there shall be no more curse. But, during the progress of this work of salvation, Christians are in the very heat of this conflict. They are set upon and weighed down and oppressed through the physical laws and forces which prevail in this created system. Their natural appetites and passions drag them down. They suffer under the burden of physical infirmities. They are subject to this law of decay, of declining energy of body and of mind. They succumb at last to death. It is true, indeed, that there are mighty invigorating and renewing forces in the system also, that the final victory is with them. The forces of life are always triumphing over those of death. But the law of final victory is through death to life. Like the Master, we must first know the conflict before the triumph, the cross before the crown.

The practical end we have in view in these remarks is to lead our readers to that intelligent view of the Christian conflict which shall lead them to expect it along all the lines which connect us with this present world-system, along all the avenues of appetite, through all the channels of sense, and through the agency of this whole net work of forces which encompasses us, and which we call the forces of nature. These principalities and powers assail us not only through the mind, but still more directly through the body. The malarias which darken the spirit are those which disease the body. Every form of disease, in our Lord's day, was ascribed to diabolic agency. He healed "all that were oppressed of the devil." All the nerves and organs and functions of the body are avenues through which these powers of evil assail us. It is man-

ifest therefore that they can bear down upon us with tremendous pressure. And the stress of their enmity will be felt, not simply on great occasions of spiritual trial, but along all the paths of daily life and in its most ordinary experiences. Were our eyes opened, as were those of Elisha's servant, we should see the system of Nature around us filled with the contending hosts in this conflict. We should recognize ourselves as the subjects of a strife whose battle lines reach up and down through Creation's heights and depths. A whole world of darkness, with its rulers, drags us down. The mightier hand of Jesus, who has conquered for us in this fight, is lifting us up into the realms of light and life eternal, in which He is now the universal Lord, and over which He has called us to reign with Him. Surely in this conflict we need to take unto us the whole armor of God, " putting on the breast plate of faith and love, and for are helmet the hope of salvation. For God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ, who dien for us that, whether we wake or sleep, we should live together with Him."

PRAYER.

O God, who has knit together all who have been baptized in the name of Thy Son Jesus Christ into one mystical body, bless, we beseech thee, the one body of the one Lord. Carry each member of it safely through his appointed trial and discipline. Replenish it with all Heavenly gifts and graces. Heal its dissensions and divisions. Let the power of Thy Spirit be manifest in all its holy offices and ministries ; that so taught and guided and governed by Thee, we may all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. So shall we evermore offer unto Thy Holy Name the incense of true praise, through Jesus Christ our Lord. Amen.

STUDIES IN THE BIBLE.

UNQUENCHABLE FIRE.

We have seen that there are two radical principles of the divine dealing with mankind unfolded in the Old Testament.

1. The principle of far reaching *judgment;* rendering to every man according to his work, shutting up the wicked as prisoners in sheol, extending itself also to the diabolic and cosmical enemies who have put this yoke of bondage to sin upon man, and so merging into

2. A second principle of far reaching *redemption;* providing forgiveness and salvation for all men, securing to all at least a ransom from the power of death, and freeing the system of creation to which man belongs from the yoke of those enemies which, to both, has been a bondage to corruption.

We come next to see that in all this strange work "our God is a consuming fire."

In our study of the song of Moses we found (vs. 22) that this deep work of judgment is represented as a fire of God's anger, burning down to the lowest hell. We found there also an unmistakable reference to a future renovation of this natural system, which is viewed as under the yoke of sin with man, through the agency of fire. We have now to observe that "fire" is a common Scripture term for these judgments, through the whole range of them, and that the one feature, common to them all, is destruction, which is not extinction. Fire is the most rapid consumer of human lives and of creature

forms. But slower destructive agents, such as famine and disease, consume them also. Hence (Deut. iv. 24) in the judgments threatened against Israel, Jehovah is declared to be a "consuming fire." So also in the judgments by which He was to go before Israel to disposess and destroy their enemies, He would be a "consuming fire." "A fire goeth before Him and burneth up all his enemies round about." (Ps. xcvii. 3.) War, famine, pestilence, death, all destructive agencies are included in this term. "Before Him went the pestilence, and a burning flame goeth out at His feet." (Hab. iii. 5.) In Isaiah the special judgments by which Jehovah shall accomplish the deliverance of His people are thus described: "The hand of the Lord shall be known toward His servants, and His indignation toward His enemies. For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many." (Ch. lxvi. 14–17.) In verse 24, these "slain of the Lord" are represented as dead "carcases." And the remediless destruction which has overtaken them is thus described: "For their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." It is only by ingrafting upon this passage our pre-conceived opinions that we can make it teach an eternity of torment for these dead transgressors. The picture is that of thickly strewn dead corpses, upon which the worm and the fire feed with a destructive gnawing which nothing can arrest.

A similar scene of judgment is described in the 34th Chapter, in which, although the land of Idumea, or Edom, is mentioned as the special object of Jehovah's anger, His indignation is upon all nations and the prophetic vision reaches forward to the great day of His wrath." "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever. . . . And He shall stretch upon it the line of confusion and the stones of emptiness." (vs. 8–11.) Here not only a people but a whole territory is represented as consumed under the quenchless fire of God's anger. This passage is specially to be observed as determining the Old Testament import of the similar terms employed in the Apocalypse.

A similar use of the term "fire that cannot be quenched" is frequent in Jeremiah. It is used to describe the judgments threatened against His own land and people. "Therefore thus saith the Lord God: Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn and shall not be quenched." (vii. 20.) "And I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn forever." (xviii. 4.) "Lest my fury go out like fire, and burn that none can quench it." (xxi. 12.)

So also Ezekiel. "Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame *shall not be quenched*, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it: it shall not be quenched." (xx. 47.) In the 38th Chapter we have a vision similar to the one already noticed in Isaiah lxvi., in which the final decisive judgments by which Jehovah shall deliver His people are described. Judgment is visited upon Gog and his armies, and all the powers of nature are engaged in its execution; earthquake, the sword, pestilence, great hailstones, fire and brimstone. The land becomes one vast sepulchre. This vision also reaches on to the terrors of that final consummation, which shall be a day of birth-anguish in creation as well as for mankind.*

It is not necessary to trace the same forms of expression through the minor prophets. The language of Zephaniah (iii. 8.) condenses their testimony. "For all the earth shall be devoured with the fire of my jealousy." It is summed up in the last book of Old Testament prophecy. "For, behold the day cometh, that shall burn as a furnace, and all the proud, yea, and all that do wickedly, shall be stubble: And the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Mal. iv. 1.)

From these extended quotations, which might be easily multiplied, it is manifest that God's consuming anger

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*See also Ezek. xxi. 31, 31, xxii. 20, 21, 31, xxx.

against men and nations is everywhere represented in the Old Testament as an unquenchable fire, and its work as a work of destruction and death. These denunciations do not carry with them the idea of torment beyond death. They do not exclude it. But retribution beyond the grave is never in view in the Old Testament only so far as captivity in sheol is such a retribution. We have already seen that bondage in that prison-house is a part, or rather it is the culmination of the divine judgment for sin. What horrors may come upon the ungodly in that region of outer darkness, or what mitigations, what relief of light and blessedness from the Lord of light and life may come to the godly, is not there revealed. But one thing is made clear. This destruction in death is not final extinction. The hope of resurrection, of ransom from this captivity, we have found gleaming all along these Old Testament pages. Even the heathen nations, who were Israel's seducers and persecutors, are not shut out from it. In Jeremiah xlviii., for example, we have the judgments against Moab described in the very terms we have been considering. "Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the Lord. . . . A fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab and the crown of the children of Shaon. Woe be unto thee, O Moab! The people of Chemosh perisheth; for thy sons are taken in captivity and thy daughters in captivity. *Yet will I bring again the captivity of Moab in the latter days, saith the Lord.*" (vs. 43-47.) So in the next chapter the same thing is said of Ammon and of

Edom, both of whom were to be consumed by His fierce anger.

The importance of thus fixing the use of the term "unquenchable fire" in the Old Testament, and of observing the character, the scope, and the issue of the judgments it portrays, will be apparent as we proceed.

NOTES ON CURRENT OPINIONS AND EVENTS.

CALVINISM RENOUNCED.—The Rev. M. Mangasarian, late Pastor of the Spring Garden Presbyterian Church, of Philadelphia, announced to his congregation on a recent Sunday that he had ceased to believe the doctrines of the Westminster Confession, and that, therefore, he must retire from the ministry of the Presbyterian Church. He has since been preaching to large congregations in a hall, and proposes to organize a new church upon a free and independent basis. Mr. Mangasarian is a native Armenian, who was brought into one of our American mission churches, and who, after studying at Robert College, came to this country and took a theological course at Princeton. Prof. Allen, in his recent book upon the "Continuity of Christian Thought," has shown that the Oriental mind has always repelled the doctrines of St. Augustine. Mr. Mangasarian's rejection of Calvinism would seem to be in accordance with the traditions of his fathers.

Concerning the issue which he has thus raised with the Presbyterian Church, there may be something wrong on both sides. It is to be regretted that that church has shown such an inflexible adherence to some questionable statements of doctrine, and such a stern aspect towards free inquiry, that many sincere and earnest men have felt that the liberty of the Spirit was cramped among them. Wider thoughts and larger hopes have come to them from their study of the Scriptures, and a deepening sympathy in their own souls with their Lord's compassion. And yet they have felt obliged to restrain expression, or to content themselves with such

suggestions or disconnected avowals as would not bring discredit upon their allegiance to the system. But this must be at some sacrifice of their intellectual honesty and spiritual strength. It is not surprising, therefore, that some earnest souls, as in this case, seek to struggle out into spiritual freedom by breaking these fetters. The church, therefore, may well inquire whether such instances have no lesson for her. She has a duty to all her members. Especially is she the guardian of the rights, the consciences and the spiritual health of her ministers. She is bound to regard herself as a body, animated by the Spirit as the source of life and wisdom to all her members. And where the Spirit of the Lord is, there is liberty—liberty to yield to His suggestions and freedom of utterance. She has no right to assume that her Lord has nothing more to teach her in these last days, or that she has yet exhausted the mine of His Word. If she will insist upon a repressive submission to formulas which no longer express truthfully the convictions of a large proportion of her ministers, she becomes herself responsible for such defections.

But such departures not only injure her. They usually injure the men who are driven to make them. The reaction against long suppression is apt to drive them to hurtful extremes. Independency is a dangerous position in respect to both doctrine and life. The Lord did not constitute His church an aggregation of units. It is a living organism. We are members one of another. Each is the servant of the whole. Each one, and especially each minister, needs the advice, the cheer, the sympathy and support and the restraint of his brethren. We are in this way preserved from doctrinal excesses, from partial judgments and from selfish ends. Especially do we need union with the brethren for the cultivation in us of that love which is our life and the bond of perfectness. We regret, therefore, on Mr. Mangasarian's own account that he should have been driven into this position. We observe signs of the danger to which we have alluded in some of his reported utterances. We fear that, freed from the healthful restraints which pertain to union with his brethren, he may diverge into loosenesses of statement concerning the great facts of Christianity and its essential doctrines of grace.

We feel, therefore, that it would have been better for him to have had more fraternal conferences with his brethren of the Presbytery about his change of views, and to have made more endeavor within the church to make room for those larger views which, if true for him, should be made to appear true to them. If any man receives from God a larger view of truth, it is given not only to himself, but as a trust for others also. Even if it must needs be spoken through sacrifice and reproach, it is by such sacrifices that the church and the world have in all ages been blessed. No man has a right to sever connection with his brethren until he is convinced that they will give him no scope or toleration for his message. It is sometimes necessary for their good, as well as for his own, that he should remain. It is a serious thing to make schism in that body which has been knit together by joints and bands to Christ, the head, in order that it may make increase of the body unto the edifying of itself in love.

Still further with respect to the system of Calvinism, which he repudiates, we do not believe it to be worthy of the denunciation it receives at his hands. No human system contains the whole truth. But we may be sure that a system so widely received, so well tried, and which has born such a fruitage of noble Christian lives and of heroic sacrifices, must have in it large elements of truth. We believe that its explanation of most of the profound problems with which it deals is true both to philosophy and Scripture. So far as it sees into these problems, it sees truly. Its mistake lies in its too frequent assumption that it sees through them. Some things which lie beyond its vision are true also. I see a chain of mountains in the distance. My view is accurate so far as it goes. To me, they seem to bound the horizon. And yet there may be still higher peaks beyond. So the Calvinistic system sometimes errs in assuming that all the summits are included in its vision. Take the heart of the system, for example, the doctrine of election. It is both logically and Scripturally true that God has chosen from the mass of mankind a seed to serve Him. There is a church elect according to the foreknowledge of God, "being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." (Eph. i. 11.) But it is not true

that the purpose of their election terminates upon themselves, and that all the rest of mankind have been left to sink into the abyss of a hopeless and endless torment. When God set apart Israel to be His peculiar treasure, it was with the accompanying declaration, "For all the earth is mine." (Ex. xix. 5, 6.) Upon all the Gentiles His name is called. (Acts xv. 17.) When He elects any class, it is that they may become the recipients of blessings to be distributed to others. "First fruits of His creatures" (Jas. i. 18) implies that there is a coming harvest of other of His creatures. If there be a church of the first born, there must be those who are later born. If we are made unto God kings and priests, there must be subjects to be ruled over and harmonized, sinners and outcasts to be brought nigh. All the ages to come will be filled with manifestations through the church of the manifold wisdom of God. (Ephes. iii. 10.) That these offices have some relation to their brethren of the human race, countless generations of whom have died in their sins without knowledge of Christ, and who therefore have lost their heritage, is made plain by many hints and types in Scripture, and is implied in its great promises, such as, for instance, the oft repeated promise that in the chosen seed shall all the families of the earth be blessed. This gives an altogether new aspect to the doctrine of election. At the same time, it confirms its truth and preserves its integrity. Better than that loose view of the church, now fast creeping in, which opens its door to devout men of every nation who have never heard of Christ, and which broadens the way of life which our Saviour declared to be straight and narrow, is this view which holds fast to the indispensableness of faith in Him and obedience to His gospel, and yet which holds that this straight gate and narrow way is not forever closed against all who never had an opportunity to enter, and that Christ's chosen ones may hereafter help some of their blind, and halt and erring brethren to find this way. How otherwise can the testimony that Jesus Christ gave Himself a ransom for all "be borne in its own times." (1 Tim. ii. 6; R. V.)

But because some truths are but partly expressed by Calvinism, this furnishes no reason for the rejection of the whole system. And because there is about it so much that is true and tried, there is the

more reason why men who have learned to see at certain points beyond it should remain with it and seek to lighten up its dark places with a larger illumination. Not indeed in the interest of a system or of a sect formed to sustain it, but in the interest of the whole body of the church whom God would lead on through the obscurities and imperfections of all present systems out into that perfect knowledge of Himself, in the sunshine of which we shall no longer know in part, nor prophesy in part. "For when that which is perfect is come, that which is in part shall be done away."

WHAT CONSTITUTES HERESY?—The Presbyterian Church of the United States, has recently adopted a Revised Book of Discipline. It is a gratifying feature of the new book that it distinctly places the Scriptures in their true place as the standard of doctrine above the Confession of Faith. Any offence against its system of doctrine must be submitted to the test of Scripture. Heretofore, it has been commonly maintained that if anything could be proved to be a departure from the Confession of Faith, it was thereby at once condemned. And anyone so departing was regarded as *ipso facto* liable to discipline. Now, however, he can become so only as his departures are shown to be contrary to Scripture. The language of the revision makes this plain, It defines an "offence" to be "anything, in the doctrine, principles or practice of a church member, officer or judicatory, which is contrary to the Word of God; or which, if it be not in its own nature sinful, may tempt others to sin, or mar their spiritual edification."

"Nothing shall therefore be the subject of judicial process *which cannot be proved to be contrary to the Holy Scriptures*, or to the regulations and practice of the church founded thereon." (Ch. i.) The reference to the "regulations and practice of the church" obviously relates to questions of conduct, while questions of false doctrine must be decided by inquiring whether or not they can be "proved to be contrary to the Holy Scriptures." This is a great point gained, and is, of itself, worth more than all the other changes proposed in the book.

We are pleased to observe also, in this connection, that Prof. C. A. Briggs, in his recent book on "American Presbyterianism," sets forth as one of the fundamental principles of that church, that "God alone is Lord of the conscience," and that tyranny of subscription is as truly hostile to this principle as other forms of tyranny, civil and ecclesiastical, against which that church made stout contention.

TOKENS OF APPROVAL.—The *Rainbow*, a London magazine, as the first article in its September No., republishes the article in the July No. of WORDS OF RECONCILIATION, reviewing Prof. Drummond's book upon "Natural Law in the Spiritual World."

A Presbyterian minister writes from Western Pennsylvania concerning the New York *Observer's* criticism upon this magazine, charging it with "bitterness and dogmatism," that the charge is "utterly unjust." He affirms that, whatever there may have been deficient in our teaching, we have uniformly spoken with Christian charity and courtesy. This we have sought to do, and were not a little surprised at the *Observer's* criticism. The same writer adds: "At Presbytery not long since, I heard in preaching such expressions as 'everlasting torment,' 'ceaseless misery,' 'eternal death,' spoken or read without any apparent emotion, beyond what would be shown in talking of a picnic. None of these phrases, as we know, occur in Scripture. It seems that extensive discussion of these important topics has commenced, but I have, in general, so far as I have had opportunity to read, been impressed with the lameness of the defenses made of the old faith, or their unfairness. . . . I am not ready to say that I accept your interpretations, but I am deeply interested in reading them and am seeking after the truth. The Lord bless you and guide you by His Spirit."

Another writes from Indiana: "I received a copy of your magazine recently, and perused it with much interest. It is a movement in the right direction. We have too long been pent up, or at least silenced, by the phantom of heresy. I am sure you have hundreds of sympathizers in all churches, and I think the time has arrived for speaking out. I realize that the breaking in upon old settled

beliefs, however unfounded, is both a formidable and serious matter. Men need to be led gently and wisely at such a time, and yet it is a service that is needed. I trust God will give you light and wisdom."

These words of cheer are sent to us from Hartford, Conn.: "Your magazine is exceedingly rich in gracious words, and my spirit is made glad at your boldness of speech. . . . The truths you touch so strongly and with so firm a hand should make us love God the more and our brethren all the truer. You have touched in my heart chords that vibrate under the love of the truth. The inquiries which you have raised are large, and too large to be crowded back again out of sight. . . . The truths you are uttering and urging so earnestly upon the notice of them who believe in God are timely, are large, are God-honoring. Thanks be to Him for your utterances in His name."

ARCHDEACON FARRAR'S VISIT.—Many illustrious Englishmen have visited this country from time to time and have been accorded a hearty welcome. But the reception of this distinguished Churchman has been extraordinary. There are several reasons for this. His high position as Archdeacon of Westminster would, under any circumstances, have secured him attention. But beyond this, his scholarly and literary attainments, his pre-eminence as a preacher, and his superior qualities of mind and heart have won for him a very high place in the confidence and esteem of the English speaking people on both sides of the Atlantic. Large numbers of our countrymen have heard him preach from his own pulpit in the Abbey. Still larger numbers have read with pleasure his books, and especially his *Life of Christ*. Moreover, more than almost any other living Englishman, he has shown great sympathy with American ideas and institutions, as was shown in his recent address upon the death of General Grant. Despite past quarrels and existing prejudices, there is a strong feeling of kinship between the two branches of the great Anglo-Saxon race. And Archdeacon Farrar is an eminent representative ot this feeling of brotherhood.

But beyond these reasons there is another which more than any other, we believe, accounts for this enthusiastic reception. He is regarded as the principal exponent of those larger views and hopes

which have been gradually making their way into the minds, and taking hold of the affections of Christians everywhere, and which no other man has done more to diffuse. And it is because his popularity is largely due, as we believe, to this cause, that we now refer to his visit.

We find in it much to convince us that the views he represents have taken a very deep hold upon the Christian public. Nor can this be mainly attributed to the looseness and indifference of the times. Many of those who have broken away from the harshness of the old dogmas are among the best of Christians. It is becausc they have learned to know much of God as their Father, and of Him whom He sent to be the Saviour of the world, that they are thirsting after some better solution of these mysteries than has been given them in the past. We observe that many eniment representatives of the strictest orthodoxy have joined in the public honors paid to Dr. Farrar. This goes to show that the change of views referred to is tolerated, and perhaps secretly cherished, in quarters where we would least suspect it.

But while we view with satisfaction this growing sympathy with "the larger hope," we must repeat, what he have more than once said before in these pages, that our distinguished visitor's presentation of this subject is far from satisfactory. It is open to the same objections we have made against the Andover view on pages 327—329. Both fail to see that *death*, the destruction of man's embodied being, with the consequent imprisonment of his outcast spirit in Sheol, is the penalty of sin ; that man's sentence does not await, therefore, a future general judgment. "Behold the Judge standeth at the door." They therefore fail to see that whatever hope may lie beyond this darkness is to be found, not in a probation which prolongs man's trial and suspends his sentence through a so-called intermediate state, but in a hope of resurrection beyond judgment and the Gehenna of fire. If Dr. Farrar understood better the place which resurrection holds in the Divine plan of the world and on the pages of revelation his views of human destiny would have been less vague. And he never would have been betrayed into the faulty views of inspiration and of the structure of Holy Scripture which we regretfully heard him give utterance to during his recent visit to Philadelphia.

ANSWERS TO CORRESPONDENTS.

O. F. S. writes to us to prove that such passages as Jno. v. 29, Luke xx. 34-36, Rom. viii. 2, requires us to believe that, inasmuch as only the saints have the Spirit of God dwelling in them, and are accounted worthy to obtain the resurrection from the dead, which is the resurrection unto life, "the resurrection unto judgment" implies no further existence for the ungodly, but an extinction in the second death. He argues that as ζωή is a generic term for all life, those who fail of "resurrection unto life" cannot have it in any sense, long or short, or in any order.

To this we reply that the strongest passage he refers to (Jno. iii. 36), virtually affirms that the unbeliever has no life now. "He that believeth not the Son shall not see life, but the wrath of God abideth on him." As to what is meant by "life," this apostle defines in his first epistle. (v. 12.) "He that hath the Son hath life, and he that hath not the Son hath not life." This is true in this world and in all worlds. So that, in the view of this apostle, the unbeliever "abideth in death." If the phrase "shall not see life" be accepted as a proof that the ungodly shall have no future existence, then the parallel uses of the word will require us to hold that he has no existence now. But we know that he has a low order of life now which is not "eternal." Therefore, he may be raised to a lower order of life than the eternal, hereafter.

Our brother's view, then, is based upon too narrow a generalization of Scripture passages. Some kind of *anastasis* is certainly affirmed of the ungodly in such passages as Jno. v. 29, Acts xxiv. 15. Moreover, there are purposes of God declared and promises made in the Old Testament, relating to past generations of unregenerate men who have been consigned to death for their sins, which can have no fulfillment if they are to remain forever captives in Sheol, or come forth to a resurrection which is only a prelude to final and total extinction, *e. g.*, Ezek. xvi. 53-63; Hosea xiii. 12-14.